The Inquirer

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THE SUPERSTITIONS

BORIS PASTERNAK has left his writer's villa outside Moscow and gone into hiding. He was driven out not by the Russian Government, or his Writers' Union, but by Western journalists. They had made his life unbearable by turning up on his doorstep and constantly importuning him.

Pasternak, of course, is news but according to a well-informed letter in the *Spectator* not the kind of news of which he approves. The incident with the *Daily Mail* is now pretty well known but it may be well underlined. Pasternak gave a poem to an English journalist. The opening lines were

> I am lost like a beast in an enclosure,
> Somewhere are people, freedom and light,
> Behind me is the noise of pursuit . . .

It was given to the journalist, in Russian, to be handed to a French friend. It found its way in translation into the *Daily Mail*, and Pasternak denounced the journalist who had betrayed him.

It is probable that the *Daily Mail* is not particularly excited about poetry. It seems not to have shown any sense of consideration about Pasternak's position in his own country. The great poet and novelist can be as much hunted in this country as his own, in another way. He, against his will, can be used like a beast in the insufferable superstition of the cold war.

Perversion of Liberty

Pasternak would probably despise the conventional use of him, as he despises the conventions of his own society. Those who use Pasternak on this side of the Curtain for their own ends would probably be blasted by his own contempt. He is concerned with vision and truth, and there is plenty in the West that would be burned up by that as well as in the East.

The fact, according to the letter, that not one daily paper in London denounced what had taken place appears no doubt to Pasternak, if he knows of it, as much a perversion of liberty as anything in his own country.

A Religious Revival

Which brings us to the *Humanist*, the American publication, not the English.

According to a sociologist writing in the current issue church membership in the United States increased approximately 85 per cent from 1925 to 1957. The writer is a humanist. He says that up to now he has been perturbed about this increase.

As well he might be, because according to information in the same issue, "53 per cent of a nationwide sample of our population, when asked to name the first four gospels could not even name one of them". In spite of the fact that the Bible is a best seller.

Thirty outstanding Americans some time ago were asked to "rate the hundred most significant events in history". The birth of Christ and the crucifixion came fourteenth in the list.

So the writer in the *Humanist* may very well have his doubts. But they are clearing up. He is seeing the light. He thinks after all—and he is not being cynical—that there is something to be said for this increase, and here are his reasons.

> The positive thinking cult is certainly not religion in the old sense of the word. The major emphasis of the very popular positive-thinkers in America's mass religions, particularly of "high priest" Norman Vincent Peale, is not on love of God or on how to attain heavenly salvation. It is on success in the everyday world. What do Dr. Peale, Bishop Fulton J. Sheen, Rabbi Joshua Loth Liebman, and those who imitate them, say? They say, in effect, "follow these ten [more or less] rules of devotion, and you will get that better job, that promotion, that club membership, you want so badly". Another example of the current secular stress is the Episcopalian church in New York, which advertises: "Come to church so you can see your friends". Still another is the Detroit church which appeals to the American win-psychology by announcing: "Come to the world's largest Sunday School—attendance last Sunday, 5,240".

"This means," he declares, "that the long-standing desire of the more thoughtful humanists and secularists that the masses should be led out of the morass of superstition and supernaturalism has at long last become a reality."

True, he regards the reality as rather nauseating, but he prefers that to the old superstition, apparently of saying that God is God, and believing it, and that salvation is salvation, and believing that.

The Standard

His contempt for the "masses" is such, apparently, that any old lie or half-lie will do as long as it gets them out of their mess.

Which is the standard of the Russian Government in preventing Pasternak's novel being printed in Russia.

The standard—the list could be too painful. This standard is one of the most deceiving modern superstitions.

ANOTHER GOOD YEAR—I.

By Margaret Barr

(Margaret Barr reports exceptional progress made at the Kharang Rural Centre, the Khasi Hills, Assam, India. She has something exceptionally interesting to say to educationists.)

I BELIEVE I started my last New Year article by saying that the year that had just finished had been the best I had ever had in India. That was true then, but the one that followed it has been better still, so once again I can begin my article with the same words. 1958 has been the best year I have ever had in India in spite of one or two setbacks and sad happenings. My dog, Rip, who had been a grand companion for six years, died on Easter Sunday, and a badly burnt baby whom Maida and Dran had been tending for over a month, died on the same day. They do not often have failures with their patients and this was a sad blow to them both. We also lost a valuable cow and two calves during the year and, of course, we are perpetually losing chickens. Only recently a hawk, coming after the last batch of babies, got caught in the wire netting of the henrun, so he missed his breakfast and we added some succulent morsels to ours. I have tasted a good many odd things in my time, but hawk flesh was something new. I have not yet brought myself to sample the fat juicy silkworms that the children love.

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Another disaster did not happen to us, but I want to recount it and the sequel as illustrative of the villagers' way of life and the sturdy independence of many of them. A few months ago a house in a neighbouring village was destroyed by fire (an all-too-frequent occurrence in Khasi villages). The woman who owned it was working in the field not very far away. It was the dry season and there was no water near enough to be of any use. The house was made of timber and thatch and though villagers rushed to help as soon as they saw what was happening, all that they managed to rescue was the baby. Everything else, clothes, bedding, utensils, most of her potato crop which she had meant to sell, were destroyed in the blaze. She is a thrifty, hard-working woman and had been saving for years to build herself a better house with a corrugated iron roof. All those savings, the equivalent of over £150, were hidden in the thatch so they also went up in smoke, and she and her two children were left with nothing in the world but the clothes they were wearing.

I sent her a few clothes and some bedding and a little money to buy food. Her fellow-villagers built her a little temporary hut to live in, and others from the villages round gave what they could out of their scanty resources. I had never met the woman nor heard of her till that day. About two months later she came to thank me in person and as a thank-offering brought as a gift about ten pounds of enormous sweet potatoes from her garden and a dozen eggs. What can you do with such people? So feckless (fancy keeping nearly three thousand rupees in notes in the thatch of a village house!), so foolish, so devastatingly honest that even in such a major crisis in her life, gifts from strangers must be regarded, not as charity, but as something that must be repaid as soon as possible. We have our scroungers as well, of course, but that is typical of very many of these village folk.

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During the last twelve months progress has been made in every branch of the Kharang Rural Centre. In April the three girls belonging to the first batch of school children, of whose schooldays readers may learn from Bruce Findlow's "Kharang", finished their midwifery course at the Red Cross Centre in Shillong, passed the final exam with flying colours and came to work here. So we opened a branch maternity centre in a village about three miles away, which two of them are taking turns to conduct and coming here to work with Maida for the alternate months. The third is living here, doing a little midwifery and learning weaving from the trained instructress sent us by the Government of Assam. From April I hope to be able to give her full charge of the weaving department. Nearly 4,000 general patients and about 500 maternity cases passed through the clinics of the two centres during 1958. This is a splendid record and shows how necessary this side of our work is.

It is in the school, however, that our most interesting developments have occurred. The Basic Education course covers twelve years, roughly from age 5 to 17. The first five years are in the Junior School, the next three in the Senior and the last four in Post-Basic or High School culminating in the Matriculation examination. In my school here I take those at the Senior stage who have passed the Junior from village schools where there are no facilities for going higher.

One difficulty with village children is that they often do not start going to school till they have reached an age at which they should already be at least at the Senior if not the Post-Basic stage, and among the group that came to school here two years ago were five or six between the ages of 14 and 18. At the end of last year, finding that four of these were making very rapid progress, I decided to telescope the Senior course to two years as an experiment and send them in for the final exam in December last. To everyone's surprise, including my own, they carried off the 1st, 2nd, 3rd and 5th places out of over a hundred candidates from all the Senior Basic Schools of the Hills, an outcome which has made me regret keenly that I did not send in the whole batch of eleven, as the other seven would almost certainly have passed, though probably rather less brilliantly. Basic Education has no use whatever for the competitive motive, so the fact that my children did better than those from other schools is in itself of no importance. What is of very great importance is that this success has proved that we can take exams in our stride and reach reasonably good standards of book-learning, while devoting considerably more than half of our time to more practical matters such as farming and craft. For in addition to the classwork necessary to reach exam standard in English, Khasi, Arithmetic (including mental), Geometry, Geography, History, Hygiene, and Elementary Science, all these children can knit, sew, milk the cows, make butter and cheese, and cook. Two of them can use the knitting machine and are getting on well with typing, one can weave and the only boy amongst them makes bamboo stools and baskets and is rapidly becoming a skilled carpenter. This, of course, is no more than Gandhiji said would and should happen if Basic Education was carried on as he intended, and if we have done no more than vindicate his scheme in the eyes of a largely unbelieving K. and J. Hills, it will have been eminently worth while.

(To Be Concluded)

THIS WE HAVE TO DO

By Frank O. Holmes

(The following is taken from an address given by Mr. Holmes in the First Unitarian Church, Oklahoma City, Oklahoma, U.S.A.)

TWO or three years ago Dr. Paul Tillich, one of the outstanding religious thinkers of our time, addressed a gathering of medical students at Harvard University. He developed his thesis that ours is an age of grave anxiety. It is true, he said, that in every age man is confronted by the disturbing challenge of death, but in our age this challenge has become more nearly overwhelming because of the breakdown of many social patterns and the weakening of religious confidences. We are anxious, said Dr. Tillich, because we feel deeply and terrifyingly that each of us is involved in what may be, in what often appears to be, an ultimately purposeless and pointless process.

> "Everything is tried and nothing satisfies. The anxiety of emptiness drives us to the abyss of meaninglessness."

And then Dr. Tillich went on to suggest what is for him the way out of this impasse: the way of religious faith which shows itself first of all in the courage to be; in a humble and chastened, but also deliberate and persevering acceptance of existence, with all its burdens and responsibilities, opportunities and hopes.

At the end of this address there was a question period, during which one of the students suggested that he was not completely convinced by Dr. Tillich's analysis of the religious situation. He stated that he himself, for example, had never experienced this sense of meaninglessness in life. Dr. Tillich's reply to him was,

"Either you have forgotten or you are dead."

For myself, I have some sympathy with the student. It seems to me that what we have in the young man's challenge—which I do not believe was either impudent or arrogant—is an illustration of the wide diversity of the ways in which life is experienced by us. Most of us can understand that the terrible events which have occurred in Europe during the last fifty years—two world wars and the tyranny and horror attending them—have moved many Europeans, and many other persons too, to a deep scepticism, and even to a sense of life's futility. However, there are also persons who have been impressed by the other side of the story. The last fifty years have been the years not only of two world wars, of tyranny and trouble; they have also been years of great advance in men's knowledge, and of some advance in the level of human relations. I do not doubt that for many persons who are caught up today in the excitement of the technological advances of our time, who are in sympathy with the world revolution now going on, and who are thrilled by the new freedom of many peoples—the great question is not, Does life ultimately have meaning? It is, rather, Will men quickly and wisely recognize that meaning and serve it?

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In my own experience, it seems to me that I have been somewhat more sceptical than a good many persons. Even when I was young, a number of the religious ideas commonly held by others were not accepted by me. The very fact that I became Unitarian would indicate that I was not altogether a conformist. I can remember as a young child experiencing many moments of scepticism, suspecting the truth of things told me. I asked myself, "Does my father, who leaves every Monday morning, really teach three days in a small city fifty miles away as the older people say?" I can even remember times when the experience of William James, of standing on a street corner and having come over one a sense of the unreality of it all—street-cars, buildings and people—was real to me. And yet, as I look back, I find that I have never genuinely doubted the meaningfulness of life. It is difficult to grasp that meaning, yes! To live in accordance with that meaning is even more difficult, yes! But there has always been at the centre of my awareness the certainty that the meaning is there, if only I can grasp and serve it.

And so I would not condemn the question of the young man, or doubt his sincerity, when he wondered if the analysis of the religious situation set forth by Dr. Tillich is universally relevant. To me, too, many of the writings of theologians today, and of the so-called Existentialists, present an unfair, distorted, even morbid picture of life. As far as I am concerned the situation in which man finds himself is more accurately described by such writers as Henri Bergson or Alfred North Whitehead; men appreciative of the achievements of science, who find direction in human experience and history. And I suspect that there are many persons who see things more or less as I do.

However, this other kind of scepticism, this nihilistic doubting of the very meaning of life, is certainly real to many persons today. We are to respect such scepticism, and to recognize that it is an obligation of religion to deal with it.

Furthermore, it is for us who do believe in the world and man to make sure that our confidence is not naïve. We need to ask ourselves over and over again, Are we, in our thought of life and our hope for man taking into account the failures and frustrations, the passions and perversities, the indifference and indolence which are part of human experience and to which the Existentialist directs our attention? These aspects of life which he emphasizes—in what seems to many of us disproportionate concentration—are there. The problems with which he confronts us are not illusory. You and I have to live without knowing the full origin of our impulses; and we have to act without ever knowing what will be the ultimate consequences of our choices. So, in a very real sense, every one of us lives "existentially".

AN UNDER-FORTY-FIVE GROUP

By John Rowland

IN his recent articles, Mr. Peter Hewis has provided us all—ministers and laymen alike—with much food for thought. Especially in his discussion of the desirabliity of some sort of youth group in connexion with any and every church has he been provocative and thoughtful. I think, however, that there is one special difficulty which (perhaps because of the nature of the church from which he originates) he tends to ignore. That is the difficulty of what may be called "the down-town church". There must be many Unitarian churches in the country like ours at Brighton, which were built in the centre of a large town at a period when everyone lived within walking distance; with the growth of our towns and the improvement of public transport, these have become gradually isolated from the bulk of the population that they serve, until now all the congregation have a considerable distance to come, by bus or train.

Sunday Schools are an especially baffling problem with such churches, since people with children cannot be expected to bring their children in, to wait about for an hour or so while they are in school, and then collect them and take them home again. And this is cumulative, in that, over the years, people with young children tend to drift away. It also means that the younger people gradually cease to come, with the result that the congregation becomes largely a congregation of the middle-aged and the elderly.

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Yet I agree with Mr. Hewis that some sort of youth group (not necessarily the Y.P.L.) should be organized when possible. I am writing this to detail an experiment which has been running now in Brighton for some eighteen months, and which has been reasonably successful; it may be a possible source of ideas, and may be adapted in some form by other churches which find a branch of the Y.P.L. impossible for them for one reason or another.

At Brighton we had, some years ago, a Literary Society, which was honoured by visits from many eminent people—Sir Adrian Boult, the Rev. R. W. Sorensen, the late L. A. G. Strong, and others. It was found, however, that the attendances of outsiders at these meetings gradually decreased, and in the end it was thought that it was not fair to bring down some important speaker from London and to find that he was speaking only to twenty or thirty people. The Literary Society, therefore, at the suggestion of our Treasurer, Dr. Edward Hughes, was converted into a discussion group, with mainly local speakers to address it.

As an experiment, attendance at these discussions was limited to the younger part of the congregation, mainly in order that such people would feel that they had an activity of their own, where they were not outnumbered by the over-seventies. This is said in no disparagement of the elderly, who are so often the backbone of the church; but, just as the Women's League exists for the ladies in the congregation, so it seemed good to have an organization for younger people. By a process of evolution, this discussion group has become "The Under-45 Group" (a title which explains itself) and those who attend range from senior schoolboys to some on the verge of middle-age. Attendances have not been large—sometimes as few as six, sometimes a dozen or more; but the meetings have attracted much interest. The speakers have included local councillors, describing their political faith, local and national journalists, writers who happen to live in Brighton, and (the latest effort) two masters from a Grammar School, one a chemistry teacher, one a teacher of biology.

describing the way in which their science and their religion interact.

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Another way in which this "Under-45 Group" has played a part in the life of the church is by acting as host for the congregation when some meeting of more general interest can be arranged. One of its members has a large library of gramophone records; gramophone recitals have attracted a number of listeners; Mr. Anthony Brooke, the late Rajah Muda of Sarawak, who has started a movement to try to bridge the gap between religion and politics, was asked to address the congregation under the auspices of the Group; and the Rev. W. Waddington, the London District Minister, has been requested to speak on his visit to America for the I.A.R.F. meetings. These have been organized by the Group, but have been open meetings to which all, whatever their age, have been welcomed.

It is possible that this scheme, or some adaptation of it, is a way of building up the younger part of the congregation? Some have attended the meetings who are not members of the church, but have been brought along by those who are. Younger people who have occasionally drifted into a service have been encouraged to attend Group meetings and have been enabled to see that the church is a friendly place where they may feel at home. Above all—and this, too, was an important part of Mr. Hewis's articles—it has given the younger members an opportunity to play a special part in the communal life of the church, and to feel that they are not just spectators at something run largely by older people.

I commend the idea, in all modesty, to other "downtown churches" which find youth activities difficult to organize. We have to experiment for ourselves, and any experiment which helps to build for the future is surely worth while.

IT OCCURRED TO ME

By Muriel Hilton

IN an interesting radio programme on John Galsworthy, various people, including our R. H. Mottram, gave their impressions of this great novelist and playwright. There were many facets to his character—his intense awareness of the suffering of the underprivileged, and yet his shrinking from too close a contact with it, his love of nature and animals, his generosity, and so on. One of the speakers—I think it was a niece—said that every night before retiring to bed Galsworthy would go out of his house and contemplate the night sky. Every night. He never failed to do this.

Recently, I was reading some letters from Llewelyn Powys in a little book, *Advice to a Young Poet*, and he recommended that as the young poet lived on the coast, he should aim at getting up half an hour earlier than other people and walking if possible to catch a glimpse of the sea each morning. The senses are keen and responsive at such times, and those walks should be very important in gaining a heightened consciousness of existence. "We are all in danger of being trapped in our environment", wrote Llewelyn Powys. "A poet is saved from this by his appreciation of the mystery of earth-life. If you every day meditate, even for a moment, on the beauty and mystery of the sea, you bathe your mind in Eternity."

A heightened consciousness of existence is what we all most desire, and closeness to nature and the open air is a simple way to the enhancement of a delight in living. But I wonder how many of those fortunate people who live away from large cities really take advantage of their surroundings? It is deplorably easy how one accepts one's surroundings, takes them for granted, just because they are always there. We absorb the good in our environment without thought, presume upon it, but would loudly lament if it were taken from us. Galsworthy's nightly contemplation of the sky; Llewelyn Powys's advice to his young poet to walk to the sea early each morning, are reminders that we, too, wherever we are, should "bathe our minds in Eternity" and release ourselves from the clogging multiplicities that beset our paths.

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Travelling to Maidstone after some weeks of absence, I was impressed by the silence of the wintry landscape; the silence of the leafless trees, serene and still against the windless skies; the silence of the frost-bound fields, lying fallow in the thin wintry sun; the silence of narrow brooks with their light surfacing of ice; the silence of shut gates leading to tracks that lie through woods; the silence of stones, walls and well-built country houses; the silence of sheep, their long shadows moving in the frost-furred grass; a white cat watching silently beneath a whitened hedge; the silent flight of a flock of birds moving across the pale sky; a solitary cow standing in a lonely field. And as we passed a village, I saw through the undrawn curtains of a cottage window an elderly couple sitting on either side of the hearth, both leaning back in their chairs with an air of silent contentment.

Winter is the most silent of the seasons, and those who live near country places, and are not encumbered and confined by physical ills, can find strange satisfaction in contemplating and experiencing the varied silences in which this season is enfolded.

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We have made great strides in our attitude and treatment of the mentally sick, and it is a source of great satisfaction to read the recent Mental Health Bill, with its insistence that the mentally ill should be treated on the same footing as the physically ill. But the passing of Bills alone will not restore the mentally and nervously afflicted. Some while ago I copied out the following. I do not remember where it came from, but it is always worth bearing in mind:

"The most important element in dealing with the problems of mental illness is love, love unafraid and unashamed, the dedicated love of the best doctors and nurses for their difficult work and the steady unwavering love of the family and friends for the victims of such illness. Love in this sense implies above all acceptance of the sick person, acceptance of the change which illness may have brought, acceptance of the need which such a patient has of understanding and compassion, acceptance of this kind does not leave room for guilt or humiliation or despair, and just as fear and shame can increase and aggravate the sense of loneliness, and even of rejection, suffered all too often by such patients, and may make them feel all the more isolated and estranged from those whose support and understanding they most need, so on the other hand love and acceptance may bring them back. For love, even when it seems to be unacknowledged or unreturned, is never wasted.

NOT SO EASY

By Keith Craney

IN a suburb of one of the great industrial cities of the North of England an old man of 84 lives in a two hundred-year-old farm labourer's cottage. Today, the cottage is surrounded by large, modern housing estates, and the road which runs in front of it carries anything from a pedal cycle to a petrol tanker.

The old man, who can remember when his cottage was part of a tranquil village in the country, sits in his little living-room-cum-kitchen staring into his fire, an unlit pipe clenched between his teeth and his cat curled up on his lap. There he sits, handicapped by age.

The house in which he now lives has been his home for nearly fifty years—the home in which he and his wife brought up two daughters and a son. Together they struggled to make both ends meet. He tells long, romantic tales of when he worked as a horse-keeper in a large, travelling circus on the Continent; the time when he worked for the London Midland Scottish Railway driving a horse van; and when he worked on the fish market, again with his passion: horses

He has a wonderful gift for art but never had the chance to develop it. Maybe this gift was handed down to him from his father, whose trade was painting coats-of-arms and family crests on carriage doors.

Today he is rated amongst many more thousands of old people who struggle to live on a very small income, alone in their own world of memories. Each Friday he can be seen, struggling against the pains of rheumatism, a slight stoop to his body, going to the local post office for his pension.

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It was on a Friday morning when he was lying half-asleep and half-awake in bed that he noticed the vague shadow of a man in his bedroom. Turning round he saw a man flying from the room taking with him the trousers. He could do nothing but let the thief slip away. His trousers contained the rent money, pension book and purse. The fear of being alone in a house, knowing that sometimes he could not move in bed for over an hour, coupled with the fear that he might fall ill and nobody able to hear his weak voice, had forced him to leave his door unlocked. The thief found the unlocked door.

His trousers and pension book with the empty purse were found on a local railway line. His son, who lives with his family only a few streets away, calls round late at night to ensure the door is locked . . . and it has been locked every night. Nevertheless, only a fortnight after the first burglary, the house was burgled again. This time it was more serious. It was late in the morning. My mother was cooking my grandfather's breakfast when the gas inspector called to read the meter. My mother (who travels three miles by pedal cycle two or three days each week to do the housework) showed the inspector to the meter. Three pounds ten shillings had been forced from it. On a closer examination it was found that the rent book, containing the rent money, had been taken, and two pounds, which grandfather had very arduously saved to buy his 80-year-old sister a Christmas present, was also missing.

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My grandfather was informed by the Gas Board that he must repay the three pounds ten shillings. The landlady came round for the non-existent rent and he had no money to pay for his bread and milk. To the younger generation the remedy seems simple—just as simple as I thought it would be until I began to understand the whole situation from another angle. My contention was simply that there are numerous homes for old people, homes or institutions where they are kept clean and warm, where they are sure of a bed, food and, most of all, company. That, surely, is the finest thing ever devised for old people—no "workhouse" in the twentieth century.

At one time, not so very long ago, it was considered "shameful" to be "pushed off" into an old people's home. There was a fear that the family would attain a "bad name" and that they did not want to bother with their old folk. But the view of the modern generation in general is that old people need caring for, they *need* attention, and it is the old people's institutions which can give—and *do* give this wonderful service to the community.

But it is not as easy as it sounds. To uproot a man from a way of life to which he has grown accustomed and to try and place him somewhere absolutely new would not work. Near his home in days gone by shops were still open until 2 a.m., one could still buy a briar pipe for 6½d., a gas mantle for ½d., or a suit of clothes for 10s. To expose him to the bitter world of 1959 reality would be cruel. To tear him away from his memories which the house holds for him—where visions of his wife and family of thirty years ago come to him as he sits by his fire—would be bitter.

My grandfather is better off than many. His family (children and grandchildren) care for him. One of his granddaughters visits him every day to help him. But many of his age are alone with no one to care for them and, disastrous though it seems, they do not live, they—so it seems to me—exist.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

Adequate Stipends

SIR,—This week's *Inquirer* (February 21) brings a challenge to laymen in its leader and in the Rev. A. B. Downing's article.

As a layman with no business sense and no spare time, I am certain to be the weakest link in the chain, but I am ready to try and serve with eleven others (need they all be laymen?) on a committee with the object of devising a scheme to provide adequate stipends for all those who minister to us so faithfully.—Yours,

London, W.1. *Adrian C. Boult.*

The State And Education

SIR,—As a newcomer to the Unitarian movement, I am diffident about offering any advice, but I think the importance of freedom in religious education, as mentioned by Mr. John Hinkins, might easily be overlooked, especially with regard to the impression any potential member might gather from the general Unitarian attitude to the subject. All orthodox churches seem to be joining the queue for taxpayers' money to promote their own religious views. On grounds of expediency as well as principle, the Unitarian churches should make it clear they stand apart.

Although the Unitarian churches express a positive not negative faith, it is their differences from the orthodox view that first attract the attention of newcomers. Although myself increasingly dissatisfied with orthodoxy, I had for years heard of "the Unitarians" before I realized their profound difference from other non-conforming bodies. I believe there are many other persons, groping for a religion in complete accord with intellectual integrity, still ignorant that there is in existence a church which puts truth in the first and not the second place. Bold opposition to State favours to any religious body, coming from a religious body itself, would help to put the Unitarian faith in its true light.

It is strange that so few people today realize the danger when not even the smallest private school may operate without permission of the State. The effect of negative State influence is as dangerous as deliberate propaganda. The tendency is to discourage all controversy that might disturb generally accepted notions, thus keeping discussion to superficial matters, diverting attention from every deep-rooted evil and destroying the possibility of real reform. Exactly a hundred years ago, a famous social philosopher warned his readers that "a general State education is a mere contrivance for moulding people to be exactly like one another—it establishes a despotism over the mind, leading by natural tendency to one over the body". We have lived to see this prophecy taking shape. Let us at least save the citadel of religious thought.—Yours,

Heswall, Cheshire. ***F. Dupuis.***

Omnipotence

SIR,—The article by Arthur J. Long (February 14th) stimulates thought. In paragraph three, he states: "Jesus, then, was not omniscient nor omnipotent". I agree; yet I would go further—there cannot be this quality of omnipotence, even with God. I reason this way—all sentient life, once it builds, is conditioned by what it has made. "To be or not to be", belongs to the future: what is, is inseparably linked with the sentient factors that gave to what is, its existence. Postulating the world as the creation of God: God cannot say or act to say, the world that I have created, is not. God is not omnipotent—God is irrevocably linked to the universe.

In a positive sense, God is you, as he is me, as God is my neighbour—partially revealed—yet striving to come to the perfection of the God-head. We know in part; yet we cannot divorce ourselves from what we have made.—Yours,

Lowestoft. *Charles Sargeant.*

(Other letters are held over until next week. Correspondents are reminded that, in general, they should not exceed four hundred words.)

THE SERMON

What is Wanted!

IN *The Inquirer* issue of February 14th, a perplexed minister, relating an incident, asked what kind of sermon the congregation required.

Below is a representative number of replies from the laity.

What do we want in a sermon? Soothing or stimulus of thought? Most thinking people would plump for the latter.

It is the primal function of a minister to present what he feels to be the truth of any subject he preaches upon, and to criticize any line of current thought or action—even at the risk of losing an attender. Truth is often profoundly disturbing, but salutary. Those who go to church for a tranquilizer should write their own sermons—and have them tape-recorded for frequent reference.

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I, too, was driven from the Unitarian Church partly by the sermons, 90 per cent of which were anti-Orthodox, particularly against Roman Catholics. The other 10 per cent were made up of any topic or person, such as the old Hebrew times or Thomas Paine, etc. I needed religious talks and the simple, beautiful Gospel Stories.

I grew so interested in the object of attack that I almost joined the Catholic Church, but for family reasons am now a very happy convert to the C. of E.

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It would tax the wisdom of a Solomon to advise any minister as to what people want for a sermon.

As an inquiring layman, might I suggest that the minister should give us what we need—not what we want.

•

I want, or rather should like:

1. Something said that will give me courage to face the challenge of life—and death.

2. I should like it delivered with due attention to position in the pulpit and mannerisms.

3. Delivered, too, with clear enunciation, so that one can follow the sermon easily.

•

I consider "soothing syrup" can act like a drug, and should be used, if at all, very sparingly. I get most value out of sermons spiritually inspiring or mentally challenging, with the outer challenge on contemporary affairs as a variant. A comparison of the inner approach in all religions is my favourite theme, and is perhaps the chief magnet. This coupled with freedom of the individual, and that works always, freedom of the minister and the lay folk, others as well as self. There is nothing like it.

•

I agree with your contributor that sermons should be varied, but usually they should be optimistic, stressing all that is good and beautiful in life.

Yet rarely some blatant evil may need to be attacked.

Special occasions also need commemoration.

The preacher's aim is to make his hearers realize the presence of God in the world and send them forth to face life bravely.

•

I have taken some interest in the sundry comments on Existentialism as I realize that some there be who would label some of my past experiences so. I prefer them unlabelled. I contacted, shall we say, God, for the sake of brevity? in the depths, and proceeded upwards from there. But a lack of clarity at one point in inner conviction caused a leak in the soul. I came up and went down again; and again contacted. This time I had learnt my lesson. Though there has been voluntary descent, mentally since to assist in repairing other's "leaks", and to repay great service, I now enjoy, for a good part, a reasonably high level, mentally and spiritually, if not materially. So the answer is, one does not stay in the Wreckage. Oh, no!

A New Unitarian Group

A number of Unitarians in the Colwyn Bay district met at the Friends' Meeting House on Saturday, February 21st. The meeting was addressed by the Rev. I. Pritchard, minister at Chorley, who was introduced by Mr. A. Vincent Wilson. Mr. Pritchard spoke of the need for Unitarians to consider their aims and motives, especially when forming a new group. We need small cells of free religion today, when people react to our great problems by running away from them, or by losing themselves in a vast authoritarian body.

At the close of the meeting it was decided to form the "North Wales Unitarian and Free Christian Society" with the following officials: president, Mr. A. Vincent Wilson; secretary, Miss G. Roberts; committee, Mr. Spencer, Miss Wragg, Mrs. Shaw. Meetings will be held every fortnight.

News Review

The General Assembly Meetings

This year's G.A. Meetings are planned for Leeds, and will open on Tuesday, April 7.

There will be the usual reception in the afternoon, followed by the anniversary service, at which the preacher will be the Rev. Wilfred Waddington. He has held pastorates in Maidstone, Bolton and Mossley; for some years has been the District Minister of the London and South-Eastern Provincial Assembly.

Tuesday morning will see ministers and delegates gather for the annual business meeting. At this, the Rt. Hon. J. Chuter Ede will hand over his chain of office to his successor, the Rev. A. W. Vallance. The latter is a familiar figure to those who attend the annual meetings, for he has appeared on its platform on a number of occasions. His editorship of *The Unitarian* and his services to churches generally in the Manchester area has made him one of the best-known ministers.

Delegates attending the business meeting will find some important matters coming up for discussion. There will be submitted reports dealing with ministerial stipends and the uses of manpower resources, and with these reports will be tabled definite resolutions outlining policy for the future.

"Unitarians Face the Future" is the theme for the evening meeting, which is always one of the special features of the G.A. meetings. Speakers at this will be the Rev. A. B. Downing, who serves the congregations at Dean Row and Styal, and whose stimulating writings in *The Inquirer* have gained him the interest of the movement generally. With him on the platform, also to speak on the theme, will be Martin Davies, of the Y.P.L., and Miss Eileen Kielty.

"Social Service" is the subject for Friday morning's session. At this a report, "The Churches and Social Service" will be introduced by the Rev. Arthur Peacock, secretary of the G.A. Social Service Department. The report is the work of a small commission which has been examining what opportunities for social service exist for individuals and congregations today.

As usual, the meetings will conclude with a devotional address and the preacher will be the Rev. Marles Thomas, who serves the cause at Llandyssul, and who is a member of the G.A. Council.

Women's League

The annual meeting of the London District Women's League was held at Kilburn on February 14, with a very good attendance of members. The President, Miss M. Stevenson, was in the chair. At the business meeting, it was agreed to send a further donation of £5 5s. to the Essex Hall Fund. Reports from the branches showed that members had not only supported their respective churches, but had also taken part in outside social services. Miss Stevenson, who had served the London District so well for the past three years, retired from the presidency, and appreciation was expressed for all she had done. Miss W. Osborne was elected as the new President. The Rev. Mabel Beames gave a talk on her recent visit to Miss Barr in India, and her impression of the work being done brought home the value of all that Miss Barr is doing. Her faith is tremendous, and, although being so much alone, she has friends all over the world. After tea, kindly provided by the Kilburn Branch, Miss Beames brought a very pleasant and interesting afternoon to a close by conducting the service. In her sermon, she said that Margaret Barr's devotion to duty, often under trying circumstances, should be an inspiration to all women, and she concluded by saying that she considered Margaret Barr to be one of the saints of today.

Padiham: During February the Annual Congregational Meeting was held. The officials appointed were Miss A. Smith, president; Mr. T. W. Waddington, hon. vice-president; Miss V. Cunliffe, secretary; treasurer, Mr. George Waddington.

A League service was held, when members of the Y.P.L. and Women's League took part in the service; owing to the illness of the minister, Mr. F. Simpson gave the address. Other services have been conducted by Miss C. Thompson and Miss V. Cunliffe. The

(Continued on page 80)

THE CALENDAR OF THE CHURCHES

SUNDAY, MARCH 8, 1959

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Tavener
Aberystwyth, New Street, Meeting House, 11, Mr. D. Ll. Cadwaladr Morgan
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. Arthur W. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 6.30, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Rev. John Kielty
Billingshurst, Free Church, High Street, 11, Rev. F. Hankinson
Birkenhead, Unitarian Church, Bessborough Road, 6.30 (March 15) Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Mr. E. E. Lane
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30, 2.30 and 6.30, Rev. Arthur J. Long
Bolton, Walmsley, 3.15, and Halliwell Road, 6.30 Rev. Kenneth Wright
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Mr. C. H. Sykes
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallworth
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 3.30 (Welsh) and 6.30, Rev. Roy Jones
Chatham, The Church of the Great Companions, Hamond Hill, 3, Mr. John Pickering
Cheltenham, Bayshill Unitarian Church, Royal Well, 10.30, Sunday School, 11 and 6.30, Rev. John M. Quine
Chester, Matthew Henry's Chapel, Trinity Street, 11, Mr. Wynne, 6.30, Rev. C. A. Piper
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Edric Shaw
Chowbent Chapel, Atherton, 10.45 and 6.30, Supply
Coventry, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Morris
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cotter
Derby, Friar Gate Unitarian Chapel, 6.30, Mrs. T. Gregory
Ditchling, Old Meeting House, 10.45, Rev. Basil Viney
Doncaster, Free Christian Church, Hall Gate, 11, Mr. Trevor Jones, 6, Rev. F. Sorell
Dover, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Wortman
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. J. McCormick
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman Kirkham
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
Dundee, Unitarian Church, 53 Constitution Road, 11, Rev. J. M. McCauley
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. Bruce Findlow
Exeter, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Meyer-Kluge
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Rev. G. D. Foote
Glossop, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cordell
Gloucester, Barton Street, 3, Rev. J. M. Quine
Guildford, Ward Street Church, 11.15, Mr. K. R. Oakeshott
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. G. J. Price
Halifax, Northgate End, 3, Rev. J. B. Tonkin
Hastings, Free Christian Church, South Terrace, 11, Supply, 6.30, Rev. Denbigh Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. Davies
Horsham, Worthing Road, 11, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 11, Rev. J. B. Tonkin
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Pike
Kendal, Market Place, Unitarian Chapel, 6.30, Rev. T. M. Wardle
Kidderminster, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45, Rev. B. L. Golland, 6.30, Rev. John Hinkins
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Lewes, Westgate Chapel, 11, Rev. Denbigh Hilton
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kershaw
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. C. A. Piper
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Morrison
Liverpool, Gateacre Chapel, 11, Rev. Stanley R. Butler, 6.30, Mrs. S. R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Supply
Liverpool, Hope Street, 6.30, Rev. S. R. Butler
Liverpool, Ullet Road, 11 and 6.30, Rev. E. B. Short
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John Wilkins
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, ——, 6.30, ——
London, Forest Gate, Upton Lane, 6.30, Rev. T. E. Dalton
London, Golders Green, Hoop Lane, 11 and 6.30, Rev. K. C. Thackeray
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. Gardiner (also 11, 1st Sunday in the month)
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Mann
London, Highgate Hill Unitarian Church, 11, Mr. J. Robbins
London, Ilford High Road, 11, Rev. T. E. Dalton, 6.30, Rev. R. Taylor
London, Islington, Upper Street, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Mr. F. H. Miller
London, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Dr. James Gordon
London, Mansford Street Church, Bethnal Green, 6.30, Mr. M. Thorncroft
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. A. Peacock
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. Grieve
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. E. W. Deakin
Macclesfield, King Edward Street, 10.45 and 6.30, Mr. Peter Jones
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Rev. David C. Doel
Manchester, Cross Street Chapel, 10.45, Rev. B. L. Hopkin, 6.30, Rev. Maurice Bonner
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45, Rev. Maurice Bonner, 6.30, Supply
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Supply
Manchester, Platt Chapel, Rusholme, 6.30, Mr. Allen Kirby
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin
Manchester, Stand Chapel, Whitefield (March 15), 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 11 each Sunday
Mexborough, Free Christian Church, 6.30, Supply
Middleton, Old Road Chapel, 3.15, Rev. David C. Doel
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. Toone
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
Northampton, Kettering Road Church, 11, Mr. G. Wilkinson
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, Rev. Kenneth Twinn
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon L. Clarke
Plymouth, Unitarian Church, Notte Street, 11 and 6.30, Rev. E. H. Kersley
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunnell
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. Sturges
Preston, Unitarian Chapel, Church Street, 6.30, Rev. E. J. A. Williams
Ringwood, Hants., The Meeting House, 6.30, Rev. Francis Terry
Rivington Chapel, Nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Bass
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. E. Phillips
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
Sheffield (Attercliffe), 6.30, Mr. S. Shepherd
Sheffield, Fulwood Old Chapel, 11, Rev. F. Sorell
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Shrewsbury, High Street, Unitarian, 11 and 6.30, Supply
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of the Saviour, London Road, 6.30, Mr. H. A. Guy
Southend-on-Sea, Darnley Road, 6.30, Miss M. Griffiths
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Corporation Street, 6.30, Rev. Eric Wild
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
Swansea, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
Swansea, Pennard Free Christian Meeting House, 11, Rev. L. Baker Short
Swinton, Swinton Hall Road, 10.45, Student, 6.30, Rev. P. B. Godfrey
Taunton, Mary St. Chapel, 11, Rev. Wm. Millar
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Knibbs
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. Fenlow
Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Eaton
Trowbridge, Conigre Unitarian Church, 11, Rev. S. Spencer
Warrington, Cairo Street, 10.30, Rev. Eric Wild, 6.30, Supply
Watford, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
Wallasey, Memorial Church, Manor Road, 11, Devotional Service, 6.30, Supply
Walsall, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Rev. R. J. Williamson
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, first Sunday in the month)
Whitby, Flowergate, 2.30, Rev. G. W. Parkinson
Wilmslow, Dean Row, 10.45, Rev. A. B. Downing, Styal, 6.30, Rev. A. B. Downing
York, St. Saviourgate Chapel, 6.30, Mr. R. H. Terry
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 132 Duke Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. Emerson, Manse Telephone LX 5521
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wilson
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Cape Town, Hout Street, 11, Sunday School: 7, Service, Rev. Marcus C. Barron

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(*Continued from page 78*)

Y.P.L. held their Valentine dance, and were joined by members from the Todmorden Church. A most enjoyable evening was spent.

The younger children have enjoyed once again the Primary party, and Mr. A. Cunliffe presented the school prizes. Mr. R. Bradshaw was in the chair. Some of the scholars provided entertainment.

Shrewsbury — Redecoration

The redecoration of the Church premises is now an accomplished fact, and the building is now in a more beautiful state than any present member can recollect, for no one knows for certain when the last complete redecoration was done. Messrs. T. Mansell & Son, of Shrewsbury, have been responsible for the work and are to be congratulated on having done a good job.

Change of Ministry

The Rev. E. W. Deakin, late of Leigh, Lancs., is now minister of the Ansdell Unitarian Church.

Reginald W. Wilde

There will doubtless be a number of tributes to Reg Wilde; but I should like, if I might, to make a small personal one, since it is really from the days when I joined his congregation (and eventually his church committee) at Mill Hill Chapel, Leeds, that I became firmly anchored in what had up to then been a very tentative and experimental Unitarianism.

When a man has a number of degrees from various universities—Reg Wilde was B.Sc. (London), M.A. (Manchester), and Ph.D. (Trinity College, Dublin)—to outsiders he will seem to be primarily and maybe entirely the scholar. With him, though his scholarship on his own subject was impeccable, nothing could be further from the truth than cold scholarship. Warm-hearted, friendly, with an infectious smile that was good to behold, he was perhaps the best advertisement for our ministry among all those on the roll.

His passing will, I know, leave a sad gap at Cross Street, Manchester, and at the Unitarian College. For me it means a sad gap among my friends. As I look back, I see him in many guises—in the Mill Hill pulpit, dispensing wisdom easy to follow, easy to digest, visiting the sick and the infirm (he visited my mother after she had suffered an accident, though she was never a member of Mill Hill), the life and soul of the party when the children were entertained at Christmas—and (perhaps the memory which will last longest) sitting at my fireside in Brighton a year or two ago, when he had come all the way from Manchester to give Brighton a fascinating talk on "Religion and Psychology". For all these things we should feel deeply grateful, and even in our sorrow at his passing pay tribute to the fine character and the good intellect that were his.

J. R.

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Deaths

Preston—John Scott, aged 58, of Deep Spinney, Rustington, Sussex, on February 23, 1959, son of the late Frank and Mary Ancilla Preston.

Reece Walker—Alice Maud, beloved wife of Rev. J. Reece Walker, died February 27, at her home, 10 Brookland Hill, N.W.11, after a long illness heroically borne.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: £1 3s. 10d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

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TEL.: EUS. 7354 Editorial: EUS. 2012

Holidays

BREATH-TAKING FLIGHT TO THE "MIDNIGHT SUN" can be arranged for those accompanying Mrs. Parkinson on one of the finest tours in Europe—staying at three centres: Ulvik, Fjaerland, Oslo (June 13-27)). Tours: to Interlaken (August 9-22); to Lugano, in time for exciting "Vintage Pageant" (September 20-October 3), led by Rev. G. Parkinson, 10a Westbourne Grove, Scarborough. Lone travellers welcome. Nothing strenuous.

Holiday Accommodation

BRITAIN'S BEST CLIMATE (official Town claim) plus some unexcelled amenities makes St. Leonards worthy of your investigation. Informative brochure free on request. Note: 60 per cent of our present guests are on repeat visits. No single rooms remaining, only few twin-bedded or double from 6 gns., including heated bedroom, etc. If requiring immediate accommodation, phone for vacant dates—Hastings 4784. NORMANHURST Private Hotel, Sea-Front, ST. LEONARDS, Sussex. Also booking now for summer, from 7 gns. Immediate inquiry advised.

Preliminary Notice

Retreat, Unitarian College, Manchester, Monday, July 13, to Friday, July 17, 1959. Please send names provisionally to Mrs. Dickin, 19a Hermitage Street, Crewkerne, Somerset, as soon as possible.

A Preliminary Announcement

The opening and dedication of the new Church at Wythenshawe, Manchester, will take place on Saturday, June 6th, 1959. The Rev. A. W. Vallance will officiate.

Miscellaneous

Divine Law, 4s. post free. Write: BCM/Christ Teaching Series, London, W.C.1.

Thanks

Mrs. R. W. Wilde and Geoffrey wish to express their thanks to all who sent messages of condolence. While far too numerous to be acknowledged individually, these kindly expressions of sympathy and appreciation were most gratefully received.

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